as Chih I (or Chih K'ai), who died in 597, and Hui Ssfi, who died in 577. Chih I, a pupil of Hui Ssu, had once been a teacher of Ch'an Buddhism but came to see what he believed to be its weaknesses. He declared that salvation was to be achieved not by Ch'an processes alone but by a combination of meditation, concentration, the study of books, ritual, moral discipline, and insight. He stressed particularly one of the Buddhist writings known as the Lotus Sutra, and tended to a theistic explanation of the Buddha nature. Reality was not purely subjective, as to the Ch'an, but an objective activity exerting itself for the good of all beings. The school took its name from a mountain in Chekiang called T'ien T'ai, to which Chih I retired to teach and to practice his doctrine. Its moderation and its systematization and simplification of Buddhism appealed to many of the cultivated classes, trained by the Confucian tradition to distrust extremes and to shun intricate metaphysics. It made for tolerance and produced many scholars.

A third sect, and the most widely popular among the laity, was the Pure Land (Ch'ing Tu) or Lotus school. It is said to have been founded by Hui Yuan (333-416) of Shansi, who later established a Buddhist center in the present Kiangsi, in hills not far from Kiukiang. Its distinctive teaching, however, is much older and goes back to non-Chinese roots. It declares that salvation is by simple faith in Amitabha, or Amida (in the modern colloquial, Omi-t'o-fo), one of the many Buddhas with which Mahayana peoples the spiritual universe. This faith, expressed in calling upon the name of Amida, is all that is necessary to secure admis-

sion after death into the Western Paradise. The Pure Land way freed the humble believer, who must needs go about the daily occupation of making his living, from the study of books, the elaborate meditation, and the ritual which could be followed only by the professionally religious. It is interesting, and possibly significant, that before his conversion Hui Yuan had been an earnest Taoist and that at least one other of the early leaders of the sect had also been a Taoist. It may be that the longing for immortality which had possessed these men, and which they had sought to satisfy through Taoism, led them to welcome and to propagate the Pure Land, which offered a future life of bliss, not to tie fetf and at the price of long practice, as did popular Taoism, but